Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, NOVEMBER 26, 1831. NO. 48.

RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. VIII.

DR MAYHEW, MINISTER OF THE WEST CHURCH, BOSTON.

In the last Register some notice was taken of the religious opinions, as well as moral qualities, of this eminent divine. It was seen, that with an unusual energy of intellect was united a proportionate ardor of temper, which with great earnestness in the defence of truth gave to his controversial writings some appearances of asperity; and that he sometimes indulged in an undue severity of satire. But that his heart was the seat of the kindest feelings, and that he was capable of tender friendship appears, as from various other sources, so especially from the testimony of Dr Charles Chauncy, who in a sermon after Mayhew's death, thus utters his grief at the loss of his cherished and lamented friend.

The friendship between us began upon his first commencing a preacher, and has continued ever since with mutual esteem, confidence and delight. I will therefore mourn in secret places God's putting far from me so good a friend, his removing so dear an acquaintance into darkness. This melancholy occurrence has, I am ready to think, excited in my breast like sensations of grief, with those which David felt on the death of his beloved Jonathan.

Dr Chauncy, who as our readers know, was not disposed to enthusiasm either in his friendship or his opinions, and whose characteristic sincerity would forbid "his flattering the dead or deceiving the living," also thus speaks of Dr Mayhew's social and domestic character.

Those acquainted with him must have observed his amiable behaviour in the several relations of life. As a husband, he was faithful and kind; as a father, tender and affectionate; as a master, just and equal, knowing, that he had a master in heaven. As a friend, true to his professions, and to be trusted with confidence. As a neighbor, he was ready to all the offices of love and goodness; instead of being deficient, he rather exceeded in acts of liberality and charity.

So that it is with entire truth and justice, that a more recent biographer observes,

If Dr Mayhew sometimes disciplined too severely those whom he thought proper subjects of discipline, he was on the other hand constant and warm in friendship. He was behind none in affection to those, whom he thought deserving of his esteem, or in general acts of benevolence to mankind.

From the same writer, who has drawn an interesting sketch of the life and writings of Mayhew, published at Cambridge in the "Literary Miscellany" of 1805, we extract the following passages. They will supply what our readers may yet find wanting to exhibit the character of this extraordinary man.

Dr Mayhew lived in an age of puritanism and bigotry, in a time, which if it were more free from licentiousness, had less of catholicism than the present day. In consequence of this, that freedom of inquiry, which he indulged in religious speculations, and that independence of opinion, which he exercised, gained him some enmity and much opposition. At a period, in which charity formed a more conspicuous part of the Christian character, his doctrines would not have been reprobated, as dangerous, nor the supporter of them stigmatized as a heretic. * * * His discourses were in a high degree practical and persuasive; calculated to instruct the understanding and to move the heart. He depended less on the manner of delivery to captivate his audience, than on the truth of his instructions and the motives, by which he enforced them. In his extemporaneous performances there was less fluency, than propriety; and more devotion, than captivating elocution. In fine, he was a preacher more interesting to the judicious, than to the ignorant.

The piety of Dr Mayhew, although it had been uncharitably questioned by some, was, before his death, very generally, if not universally, acknowledged. His exemplary life and his zeal for religion took from his enemies all cause to speak reproachfully of him. His piety was never doubted by his familar friends; nor scrupled, but by those, who were hostile to his sentiments, or thought him deficient in the number, or construction of his articles of faith. His opinions on religious subjects appear to have been formed on the most free and independent inquiries, and to have been embraced in the full integrity of his heart. If he were mistaken in any points of Christianity, it cannot fairly be imputed to his indifference to truth, or neglect of diligent researches; for none have more strenuously advocated the necessity of distinguishing between right or wrong, or with more sincerity adopted what in the result was conceived to be true.

In literary attainments Dr Mayhew was distinguished. In this country certainly he had not many equals, and few if any superiors. To natural talents very far above mediocrity he added, by his industry, an uncommon stock of acquired knowledge; and, to use the language of one of his panegyrists, "it would have been an honor to Oxford to have it said, this man was educated there."

In classic learning the Dr. is said to have held an eminent rank. For examples of deep investigation, for proofs of a mind capable of the most metaphysical inquiries and the nicest moral distinctions, for specimens of profound knowledge in the science of theology, we need only appeal to his writings. His works, which have been printed in this country, and republished and read with avidity abroad, are a monument to his talents and assiduity more lasting, than contemporary praise, or the occasional applause of posterity.

The literary reputation of Dr Mayhew, thus extending beyond the limits of his own country, procured him many valuable correspondents. Among these were Dr Lardner and Dr Benson, who stand in the very first class of writers among the Dissenters, Dr Avery, the publisher of Pearce's Commentary, Dr Kippis, the compiler of the modern Biographia Britanica, Archdeacon Blackburne, the author of the Confessional, and Mr Thomas Hollis, a distinguished benefactor of learning.

It is evident from Dr Mayhew's letters as well as from several of his discourses, that he was an unshaken friend of liberty civil and religious. And if, from his zeal, he were occasionally betrayed into a severity, which now appears too harsh, we must recollect the provocations, which then existed. If when he was unfolding the deep laid devices of those who were enemies either to our civil or ecclesiastical liberty, his independence seems sometimes to border upon reproach, let it be remembered, that, when the "snare was broken," none were more ready, than he in expressions of gratitude.

It has been said, that Dr Mayhew was subject to strong prejudices; and the allegation is not wholly without foundation. But, if we except his controversial writings, it is apprehended from the tenor of his productions, that his mind was as unbiassed on other subjects, as that of most men. He certainly had much more charity for his adversaries, with respect to religious faith, than they commonly displayed toward him. Excluding some opinions, which he early imbibed, relative to the Church of England and religious establishments in general, which had no connexion with his faith in the doctrines of Christianity, he had not perhaps more prejudices in number, nor more censurable in their kind, than are commonly imbibed from education. And, from his able vindication of the right and duty of private judgment, he was probably as little embarrassed in his inquiries by early opinions, formed on the authority of parents, instructors, or favorite authors, as any man of his age. That he was a very determined enemy to religious establishments, in the common application of the term, will more fully appear in the sequel. If the people were virtuous and pious, he was of opinion, that they would provide for the more effectual preservation of their morality and religion, by establishing moral and religious teachers; and, if they had no virtue or religion, that the civil interposition could not furnish them with moral principles, or pure faith.

Quid leges sine moribus
Vanæ proficiunt?

Judging impartially of the character of Dr Mayhew in the domestic, social, and parochial relations, as a supporter of learning, and of civil and religious liberty; and finding how much in a short life he advanced his own mental improvement, and benefitted society, we must pronounce him one of the greatest and most industrious men, that our country has produced. His talents and industry were commonly directed toward the most useful subjects, and nothing that he esteemed his duty, seemed to have been neglected by him.

"Nil actum reputans, si quid superesset agendum."

As he had a mind capable of almost any attainments, so he had a constitution of body which would permit intense application. He was above the ordinary height, and had a frame uncommonly firm and athletic.

In his deportment, he was for the most part grave; in company, sometimes absent in mind. He was generally social, and listened to with delight and instruction. He was at times humorous and satirical, but without forgetting the dignity of his station.

He was not inimical to innocent amusements, while he justly reprobated licentiousness and dissipation. He would himself occasionally relinquish the fatigue of the study for the sport of the field, and return with increased avidity to his literary labors.

The most splendid part of Dr Mayhew's character was his piety; of the sincerity of which we have ample testimony from witnesses both of clergy and laity among his contemporaries. He lived according to the religion he professed, and died in the enjoyment of all its hopes and promises.

REV. MR FOX'S SPEECH.

The following is the remainder of this eloquent address before the British and Foreign Unitarian Association; part of which we gave to our readers in the last Register.

What has been our object for so many years?—Our first Association, that of the Unitarian Book Society, was one of learned men,—not looking so much to proselytism as to an open and manly avowal of opinions—opinions, which they had studied by the light of the midnight lamp, in seclusion and solemn consideration, and which at length came forth to the world as the union of men who were shedding immortal honor on the cause. They established Unitarian Christianity on the broad foundation of profound learning, intelligent research, and painful application. This then was doing a good; but it was not enough to do. The next step soon followed. The object of the Association was to put it in a more popular shape; to the books of those learned men, who declared the meaning and true intent of the Scriptures, succeeded tracts more likely to reach the humbler classes of society; to the poor we sent missionaries to preach the true gospel; the age of controversy arrived, and one false doctrine after another was assailed and destroyed; we grappled with our theological opponents, and made way among those who held religion but in an imperfect shape, and needed reformation. Time passed on, and we found that we could not, wholesomely to ourselves and with benefit to others, remain merely engaged in the arena of contest with theological disputants; we then began to expound Christianity as it appeared to us in all its native purity of spirit, in all its majesty of elevation, and in all its beauty of proportion. We felt that in merely disproving the arguments of our opponents we had not done enough; that a mere negation could not have power over men's minds; that a positive doctrine must be taught; that we should prevail, not by the exposition of errors, but by promulgation of truth. In this we have labored well, and shown the world what the truth of the gospel is. But are we to stop here? Are we only to exhibit to the enlightened what God sent for all, and which should be as universal in its principle as the air we breathe—as the very earth on which we live? We must go on; we must lay hold of the great mass of society; we must address ourselves not only to those who have some religion, but to those who have no religion at all;—we must appeal to that great multitude who ought to have, but have not, religion to lead their steps.

It has been objected to us that we only make converts from other classes of Christians. I well remember the answer of the late Pendlebury Houghton, (when I mention his name I need not say that it was both pointed and applicable,) when such an observation was urged upon him. "I suppose," said he, when this charge was brought against the Unitarians, "that you cut out Christians in the rough, and we polish them up." But we shall not cut out less perfect forms if we go to the quarry itself, and shape the material we find there to that God-like image which we believe in our souls that humanity is still destined to bear. Christ descended to form man anew in the image of his Maker, not with exceptions, for man universal was the object of his mission. And even our religion itself would be worth comparatively nothing, if it were only the religion of superior minds. Nor is this true only of religion, but of everything in the world which is worthy of attention and regard. That which does not contemplate or embrace the great body of society is in the estimation of the wise man worthless, nor will it attract the good man's love.

If science were to be confined to answering the purpose of procuring fame for those who make researches into its recondite truths, and penetrate its hidden meanings, or if it were confined to aiding the gains of those who are amassing property and can put expensive machinery in motion, then science would be worthless. But it is not so. The wise man loves science because it goes far beyond these things; he loves it because it carries comfort into cottages, and because it affords advantages to the poor, at which even the rich man in the more barbarous ages could not arrive. So with political institutions; if they do not embrace the amelioration of the whole of mankind, then, in the estimation of the philosopher, they are worthless; and instead of raising our veneration, they can only excite our disdain. If government does not seek the benefit of the whole people; if lawgivers do not provide for the wants of all; if sovereignty does not embody the desires of the whole nation, then is government a tryanny, and property is robbery, and punishment is a crime, and allegiance to individuals is treason to humanity. All the productions of art, of talent, and of genius, become purer and brighter in proportion as there is created in the bulk of the people a capacity to enjoy and to understand them. It is therefore wisely contemplated in this institution to which my motion refers, to employ men of superior mind and character, for they are best calculated to act with a healing influence on those below them. The effect that they will produce will be like a scene with which you, Sir, are not unacquainted; for it was, I believe, about the time of your residence in that lovely Isle of Wight that the remarkable phenomenon to which I refer occurred. Perhaps it may be generally understood what is meant by a land-slip at the back of that island. At some distance from the sea there is a range of lofty rocks, covered with a soil teeming and prolific. There the myrtle blossoms in all its beauty, and in the autumn rich ears of wheat bend over the dark brows of those frowning rocks, while below towards the sea all is barren, wild, and unproductive. At the time of which I speak the soil above these cliffs moved—it descended on the barren spot beneath. What was the consequence? All above remained as rich and as fertile as before, while below all amongst fragments of bare rock, monuments of the past, there came a rich vegetation of all the productions of the earth, spreading themselves in novel luxuriance over this newly acquired domain. And so will it be in this our mission; the minds of enlightened and honest men will be precipitated on those below, creating a moral fertility where now all is wild and barren; the wilderness and solitary place shall be glad for them, and the desert rejoice and blossom as the rose.

Repeated allusion has this evening been made to our visitors from other countries. What better greeting can we give them, what nobler recollection of this meeting, to enjoy themselves and tell their fellow countrymen, than the institution of a mission so purely Christian, so blessed in its spirit and results, as that contemplated in the resolution before us! We have Irishmen here; natives of the land where popular agitation has recently conquered for them popular rights. Let them return and tell their countrymen that we too are about to agitate, but not with the violence of public clamor. Such missions will descend on the poor and wretched gently as the angel on the pool of Bethesda, stirring the waters with that agitation which has the power of healing and of blessing. Let the Transylvanians return and tell their compatriots, that while they maintain an equality with the other religions of the state, and have their share of the public honors and trusts, we are claiming moral equality with other Christian persuasions that occupy England; and that having equalled these in our pursuit of truth, we will not allow them to leave us behind in any pursuit of love and mercy. There are Frenchmen here; let them return and tell the brave men of Paris that we are in the barricades of theology, struggling in the holy insurrection of reason against ecclesiastical and sectarian domination, but that we fight as the Jews of old were prepared to do, when with their weapons girded on they rebuilt the temple of the Lord. In conflicting we cease not to build, till the spiritual temple of the God of righteousness and love shall be upreared in purer glory than that of old. Let our American brethren return and tell the Unitarians there, that we are following their example, and glad to be their imitators in the cause by means of which they are repaying the old world its discovery of their continent, by discovering for it in their turn a new world of charity; let him tell them that theirs is an example of which we are proud, and of which we hope by worthy labor to reap the harvest. And when our Oriental friend shall return, if return he must, (long be it delayed!) to his native regions, may he have to report that Europe is not only as supreme as he esteems it in sciences, arts, and arms, but is beginning to aspire to a supremacy in benevolence which shall annihilate all other supremacies, and even in the end its own, by assimilating and exalting human feeling and human character in all the regions of the world.

The Rajah remarked to me the other day, with somewhat of an indignant feeling, that he had been shewn a painting of Jesus Christ, and that the painter was false, for he had given him the pale European countenance, not remembering that Jesus Christ was an Oriental. The criticism was just. Those theologians have painted falsely too who have portrayed Christianity as a cold and intellectual religion, and not given it that rich oriental coloring of fancy and of feeling with which the Scriptures glow, and by which they possess themselves not only of the mind, but the heart and soul of man. Oh, thus may our religion appear, creating the whole race anew in the image of the Creator! This, Sir, is what I would see realized; this, I believe, must arise from the adoption of the motion; for I cannot help feeling that our example will be followed till it spreads through all other sects, and thro' all other countries, till man shall advance in that course which has been marked out for him, till he become that creature of dignity, purity, and happiness, which the Maker designed him to be.

I beg this meeting, in the name of charity, of Unitarianism, of Christianity—in the name of humanity itself, not merely to adopt this motion by the lifting up of their hands, but to adopt it by lifting up their hearts to God for his blessing on such an object, and by that prompt and liberal support, according to the extent of their means, and according to the strength of their feelings, which alone can insure its realization, and send it forth on its beneficial course, conquering and to conquer vice, ignorance, and wretchedness—the worst enemies of mankind. Let this be done, and we shall be able to look back with congratulation on the proceedings of this day; not only that—but the coming generation, and thousands in after generations, shall have reason to mention with gratitude the name of the British and Foreign Unitarian Association.

Rev. Edwin Chapman.—In rising to second this motion, I would fain pay a tribute of admiration to the speech we have just heard. I would call it eloquent, but I know no word sufficient to express my feeling of its excellence. Let me, however, say that the motion has my fullest approbation. For myself, I have some experience of the advantages that may be hoped to accrue from the plan now proposed; and those who shall think that it will not succeed, can know but little of the poor. The poor are ever willing to receive what is proffered in the way of instruction and knowledge; and therefore when we go to offer them this pearl of price beyond all value, I contend that it can be no intrusion, and that they will by no means esteem it such. At this late hour I will not occupy more of your time; but I could not help saying thus much, because I feel most deeply the importance of the plan that is proffered to you for your acceptance.

[For the Christian Register.]

COMPENDIOUS SERMON, NO. XX.

"I have enough."—Gen. xxxiii. 9.

These are the words of one, who is rarely held up an example to the Christian world; of one, who is generally regarded, as having lived and died a bad man, if not a reprobate from the first moment of his being. Probably some passages in the Epistles to the Romans and the Hebrews have been misunderstood by many, as deciding the personal character and final condition of Esau. My present purpose, however, does not require any argument on this point. He, who spake as never man spake, urged on his disciples an imitation of the unjust steward, so far as respected the immediate application of present opportunities for securing important ends and purposes; and if a bad man had so far moderated his desires of earthly good, that he could say "I have enough," most surely Christians should blush to have it said, they have less command than he over their earthly feelings.

There is a sense, indeed, in which we never can have enough. Never can we have so much as to excuse us from the habitual use of our powers and opportunities for obtaining more of those things, which might render us more useful—more efficient in promoting the virtue and happiness of others. Still less can we have so much, as to justify any waste, and least of all to excuse any kind of intemperance. Many, however, have enough to justify and require liberal appropriations for charitable and beneficent purposes, so much, as should render them indifferent, if not averse to any increase of their present treasures and consequent cares; and many others have enough to exempt them from those unremitted toils, which would exhaust the body and the mind, and prevent the nobler employments of improving themselves. Thousands of those, who are now enslaved by avaricious desires, have enough to allow them several hours every day for nobler pursuits. I add, that those who have the least of this world's good have enough to silence every murmur of discontent at the dispensations of Providence, and to produce an humble acquiesence in their appointed lot. The duty of contentment may be enforced by several arguments, some of which I proceed to suggest.

1. The indulgence of a discontented spirit is unwise. It diminishes, if it does not annihilate the many comforts we might otherwise enjoy, and is therefore inconsistent with the duty, which we owe to ourselves. While opportunities are apparently offered for improving our temporal condition by lawful means, we need not, indeed, suppress the desire of such improvement; but when in the course of providence it seems determined that our portion in this world shall be small, we should limit the cravings of the mind. It is folly to lose all the benefits, which might be derived from ninetynine favorable circumstances, while we pine after one, which we can never hope to obtain. Haman abounded in riches; he was thronged by flatterers and supposed friends; he was exalted by his partial sovereign to preeminent authority and power; and yet, by his own confession, all these things availed him nothing, because an individual of a despised and captive nation would not rise to do him reverence. A discontented, as well as an envious and vindictive spirit, has, in ten thousand instances, produced similar effects.

2. The spirit of discontent is repugnant to humility and to all true devotion. It implies a doubt, if not a denial of the wisdom, the equity, and the goodness of that Providence by which our destinies are controlled. And be our condition what it may, who can say that he has any equitable claims on the Dispenser of all good, which have not been discharged? Alas, how far are we from any just ground of complaint! Where is the man, who, with a full survey and recollection of the past, can say he has not forfeited by innumerable defects, in gratitude and devotion, if not by intemperance or profusion, the comfort he is now permitted to enjoy? and if conscious of having overlooked, times without number, the hands by which we have been cherished, or forgotten the richest blessings almost as soon as they were received, shall we not blush to indulge a repining spirit, because we have not more? Far better would it be to contemplate the many blessings we now enjoy; to labor for deeper impressions of gratitude to the Giver of all good, that we may be more worthy of his future favor.

3. Another argument for the cultivation of a contented spirit may be derived from the impossibility of foreseeing what would be the final effect of any supposed improvement in our outward condition. If our present thoughts and feelings have any upward tendency, an increase of our earthly treasures might perhaps operate as a weight to retard, if it did not wholly prevent their noblest flights and aspirations. A momentary gain might cost us the incorruptible treasures of eternity, and at the same time deprive us, in a great measure, of the best enjoyments of this world. Thousands in every age are ruined by what is called good fortune, while it renders them less devout, if not positively vicious and proportionally incapable of temporal, as well as eternal happiness.

4. My last argument for the duty of contentment is, that the most essential blessings of heaven are bestowed with little discrimination upon the high and the low, the rich and the poor. This, in our happy country at least, may be affirmed, I think, of their temporal condition. The poor, inured by their daily occupations to all the vicissitudes of weather and season, may have as great a portion of health and vigor as those, who are exempt from these exposures. Necessity and habit render their daily toils more easy and cheerful, than the vacuity and inaction, to which an abundance very often leads. The same toils prepare them to enjoy the most frugal meal far more than the pampered appetite would the most sumptuous entertainments. The salubrious fountain, the refreshing breeze, and the cheerful light, are common to the rich and the poor. The earth, in its vernal exhibitions, and the heavens in their sublimer displays are open to every eye, and impart their refined pleasures to the simplest mind. In respect to the pleasures of virtue and religion, which are a thousand times more important than all other things combined, this equality is no less conspicuous. To one of the seven churches it was said by the faithful and true Witness, "I know thy poverty, but thou art rich." By the grace of God every man may be rich in faith and hope. What if we cannot spread a sumptuous table? There is One who has said to the poor as well as to the rich, "behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me." Yes, the poorest man on earth may enjoy the luxury of kind feelings and the sublimer pleasures of true devotion. The widow's two mites, while they are all she has to bestow, are equally acceptable to God and man with the largest gratuities from the hands of the rich. Their habitations do not glitter with those illuminations, which turn night into an artificial day; but they have a celestial light within them, which will burn brighter and brighter, when all the splendors of this world shall be forever extinguished.

MATHETES.

[For the Christian Register.]

RELIGIOUS CURIOSITY.

"If I will that he tarry till I come, what is that to thee? Follow thou me."—John xxi. 22.

These words our Saviour, after his resurrection, addressed to Peter. He had just put his love, courage and faith to the trial by the prophecy which he delivered. He had just signified to Peter in plain language by what death *he* should glorify God. And after he had imparted the solemn tidings, he said to him, 'follow me.' But he turned about, and saw John also following. His Lord had told him how he should end his mortal course. He felt a desire to learn what was to become of John; as nothing had been said about him. He says to Jesus; 'Lord, and what shall this man do?' You have predicted *my* death; what is to become of him? Is not he to be slain, or at least to die? Jesus replied in the words of the text: 'If I will that he tarry till I come, what is that to thee? follow thou me.' You are inquiring about things which do not belong to you to know. Do your own duty and follow me. How I dispose of John is nothing to you. Look to yourself and to your own duty.

Our Lord, on more than one occasion, checked the curiosity of his followers. When they wished to know who would be greatest in the kingdom of heaven, instead of telling them, he informed them that they should not even enter the kingdom of heaven, much less be the greatest in it, unless they were converted and became as little children. When some asked him whether there be few that be saved, he told them to strive to enter in at the strait gate. They had no time to spend in idle speculations and fruitless inquiries. There were some things very important for them to know and do; and others which did not materially concern them; the knowledge of which would only puff them up and not edify them.

There has ever been a great deal of this idle religious curiosity; a looking abroad, when our eyes ought to be at home; a wishing to know how it is with others, when we know but little about ourselves; an inquiring what our neighbors are doing, should, or shall do; but not eager to learn what we ought to do ourselves; anxious and searching to know what will become of them, but not equally anxious in regard to our own future prospects; talking of the failings of others, but unmindful of our own; inquiring and talking about the faith, piety and practices of our fellowmen, when, perhaps our own faith is not established, our piety is cold and heartless, and our practices, but little conformed to the gospel. It is proper, under certain limits and laws, that we should be concerned for the temporal and moral welfare of our brethren; but we ought to show the sincerity of this concern by a careful regard to our own condition and character.

There are many, who are very attentive to know the secular affairs of others; who spend much of their time in finding out what they are doing; how they succeed &c. when they are negligent in, or strangers to, their own business. So also there are many, who are very inquisitive about the religious conduct and character of others, when they have never made religion a serious, personal concern. I know there are many temptations to this turning about; to this looking abroad; to this inquisitiveness; and against these temptations I shall now endeavor to warn and guard you. The subject is one of great practical importance.

I am now to turn your eyes from others, and to fix them upon yourselves. Probably there is not one of my readers, that has come to years of discretion, who has not had many thoughts and much to say about religion. Nay you have felt an interest in the cause in some way, and to some degree. You have watched with earnestness the success and spread of what was accounted by different denominations, gospel truth. You have been careful observers of their spirit, conduct, and measures. You have regarded them with praise or censure according as they seemed right or wrong to you. Indeed religion has almost been forced upon your notice in some form daily; it may be hourly. How often you have made the religion, the prayers, the discourses, the experiences, or, as perhaps you thought, the inconsistences of others, the subject of conversation. You have noticed in them, or heard of them, many things which did not meet your approbation. They seemed to you to have embraced some error instead of truth, and to set a very poor example of virtue and piety before others. It may be, that you were correct in judging as you did; that you had reasons for so doing; and it may be, that you had not.

You have been much engaged with the faith, heart and life of others; but how is it with yourselves? What others are, and are doing, are matters of inferior importance to you compared with a practical knowledge of your own condition. It may be, that you have given much time and thought to religion, and yet scarcely thought of it as a subject of personal interest; as something, the possession of which is vitally important to your own welfare. Have I not described the situation of some of my readers?

You have often thought of the faith of others; you have examined it; perhaps, compared it with Scripture; found such parts true; and such false. But are *you* established in the faith of any doctrine so that you reduce it to practice? Have *you* a rational, a settled, a living, an operative faith? You can easily answer this question? And should you be obliged to answer it in the negative, let it admonish you to spend your time more profitably in future, in endeavoring to know what you should believe; in gaining clear and distinct views of gospel truth; in striving to have such a persuasion of its reality and importance, that you walk by faith, and in obedience to the divine command.

You have, no doubt, often listened to accounts of the anxiety, the seriousness, and the reformation of others; of their becoming thoughtful, penitent, prayerful and pious. You have thought and conversed much on these subjects, as they related to others. And, perhaps, you have done all this without considering, that you ought to be deeply interested in these things yourselves in the gospel way. If you are immortal and accountable beings, why should not you be thoughtful, and serious, and pious? Why should not you feel some solicitude about your everlasting welfare? Why should not you examine and see whether *you* are sinners or not? and if you are, why should you not become truly penitent? What exempts you from such duties? What renders such exercises improper or unseasonable to you? Can anything except a previous repentance and a virtuous course?

You notice the misguided zeal of others; but have you a zeal according to knowledge? or are you careless, lukewarm and indifferent. You think others have a *feverish heat;* but have you the *vital warmth?* Are not you cold and dead? They are wild and extravagant; but are not you unreasonably lax and amazingly stupid? Though they have professed themselves Christians, yet you think they are deficient in the character; but have you ever gone so far as to make any professions and resolutions? They may often make poor exhibitions of their piety; but in what way and to what degree is your own discoverable? How do you manifest your love to God, to Christ, to religion, and your interest in the welfare of your fellow men? You can discover errors in their prayers and devotions; but do you pray at all? Do you pray as fervently and frequently as you should? Is religion such a living, actuating, and growing principle within you that you can be properly called pious and devout?

You see much, that you call lip-service; much bending of the knee to the earth, while the heart seems lifted up by pride; much raising of the eyes and hands towards heaven, while the thoughts and affections are worldly and selfish. You see much that wears the mask of religion, which you think to be hypocrisy and delusion. It may be so; the heart of man is deceitful. But how is it with yourselves? Have you looked at home? Have you shunned what you deemed their failings; and done as you thought they should have done? While making this observation, have not you fallen into the opposite error? Have not you neglected these things altogether? Have you not been gazing at others, disgusted, or surprised that they did so wrong; while you have attempted to do nothing at all? You think that others have only an external religion; but is *yours internal*, and does it shed a holy influence on your heart and life? With your nicer sense, with your clearer and more elevated views, with your better knowledge, do you live a better life; or is your faith, after all, equally alone and dead? Is your conduct alike irrational; not coinciding and harmonizing with your judgment of what is right and praiseworthy? You wonder at others' blindness, and justly you may; but do you walk according to the light that has been imparted to you?

F.

[For the Christian Register.]

EXPLANATION DESIRED.

MR EDITOR,—Please to say some words in one of your papers respecting what the Scriptures mean by Christ's giving himself a *ransom* for us, and our being *redeemed* by the *blood* of Christ; and thus oblige a constant reader.

Yours, J. J.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 26, 1831.

WHAT IS MEANT BY "RANSOM," "REDEEMED," AND "BLOOD OF CHRIST," AS USED IN THE NEW TESTAMENT?

The inquiry of J. J. deserves attention. 1. What are we to understand by Christ's giving himself a *ransom* for us? We are to take such language in a figurative acceptation, as equivalent to this—Christ devoted himself—all his powers, even his life—to the great work of delivering mankind from error and sin, and of securing to them the blessings of truth and holiness. The word *ransom* is no where to be regarded as implying that our Saviour literally paid a *price* to any one in order to effect a purchase of the children of men. This is evident from the use of the term *ransom* in many passages of Scripture. For instance, Isaiah xliii. 3, God is represented as saying to Israel—"I gave Egypt for thy ransom." But this was not a literal paying of a price. The language is figurative, and refers to God's dispensations of suffering to Egypt as a means of inducing her inhabitants to let the Hebrew people depart. So in the like figurative sense must the word be understood when applied to Christ; it only means that he devoted his faculties, and even his life, to the cause of men's welfare—to their deliverance, by means of what he did and suffered, from error and sin. The idea of a literal price paid is to be excluded, and we are to regard only the moral efficacy of our Saviour's character, example, doctrines and sufferings, as the means of human salvation.

2. What are we to understand by our being *redeemed* by the *blood* of Christ? We answer, to *redeem* in Scripture, means simply to *deliver*, without regard to the method of deliverance; and when it is said we are redeemed or delivered from sin by the *blood of Christ*, we are to understand only this,—that it cost our Saviour his life to provide and establish in the world those moral means by which mankind are released from the bondage of sin and restored to virtue. Redemption, in the Christian sense, does not imply any price literally paid, but deliverance by moral means. And the blood or death of Christ is not to be regarded in the light of satisfaction to God's offended justice or broken law, but as one of the moral means by which men are moved to repentance and holiness. The sacred writers do not represent that we are redeemed or delivered solely by Christ's having *died* for us; they include his death among other things which concur to produce our deliverance. Had Christ simply died, without rising again and sending his gospel to mankind, his death would have redeemed none of us. The case is plainly thus: it is his gospel, or his religion, that redeems, delivers, saves us; his death taken in connexion with his resurrection was the chief means of establishing and diffusing this gospel, this religion, in the world; so far we may be said to be redeemed or saved by his death or blood,—so far, we mean, as his death contributed, to the establishment of his religion, and so far at the same time as this religion, including the affecting fact of his death, leads us to repentance and virtue.

"ASSOCIATION FOR RELIGIOUS IMPROVEMENT."

The anniversary of this Society was observed on Thursday evening last at the chapel in Friend Street. On this occasion prayers were offered by Rev. Dr Channing, and an Address delivered by Rev. Dr Tuckerman; in which the immediate object of the association, its simplicity, excellence, and value were exhibited. The capacity of man for improvement, even for an endless progress; the duty of cultivating the moral and religious faculties; and especially the solemn obligation of every individual to advance his own personal virtue, his own knowledge and holiness, while engaged in charitable labors for others, were among the topics of this excellent address. The history, progress, and beneficial operations of the Society were also adverted to.

We have attended several anniversaries of this association—the only meetings in any degree public—with great satisfaction. It has now been established nearly ten years; and many good fruits, we have reason to believe, have been gathered under its modest, unobtrusive influence. Its immediate design, the personal religious improvement of its members—recommends itself, not only by its intrinsic worth and importance, but by the reflection, which experience and observation enforce, of the ease and danger of substituting zealous efforts for the good of others for personal virtues. It cannot be denied, that with multitudes the grace of benevolence, even in its most active and disinterested labors, is of far easier attainment than self denial or inward holiness. And who will doubt that to give efficacy to the costliest sacrifices of Christian charity, so as to make them acceptable with God and approved of men, they must be offered in simplicity and purity of heart. Hence, the importance of the object of such an association.

In addition to their own immediate design, the Society have contributed much to the great interests of Sunday schools, and to the moral and religious instruction of the poor. With a view to this latter object they commenced, and have now for several years maintained, the religious services at the Friend Street Chapel; some of the members in turns regularly attending, and taking charge of the religious ministrations. They have thus essentially aided the design of Dr Tuckerman's mission. These evening services, we fully believe, have been instrumental of much good. They have brought the gospel to the poor; and to many, who from various causes, even within this favored city, have no regular connexion with our churches, they have imparted the privileges, solace, and hopes, that come with social worship.

RELIGIOUS INDIFFERENCE.

The last number of the Unitarian Advocate, which has been before us some weeks, and which our engagements have prevented us from noticing as we intended, contains, among other good and interesting articles, one of a serious and practical character on the question, "Why are there so few Christians?" "Why," among all those to whom Christianity is offered, "are there so few who feel a personal interest in it, and really wish and strive to make it their guide and portion?" After stating several circumstances which tend to defeat the influence of Christianity on the character and heart, the writer closes with the following remarks, which must commend themselves to the regard of all who have the leading purpose of life,—their own moral and religious progress, at heart, and who are at all conscious of their spiritual deficiencies and dangers.

We are aware that these considerations do not account for all the want of religious faith and feeling which we witness. There are many other causes operating the same way, of which we have not now room to speak; such as pride, prejudice, self-delusion, a perverted will, and a hardened heart. But after all, we believe the great difficulty, the deepest, most radical and universal evil, is the want of consideration. It is thoughtlessness, a neglect or unwillingness to give the subject any sober attention. Misrepresentation and false doctrines unquestionably do much, but *wilful neglect* does more. The mass of mankind do not reason about it. They do not think about it. They give themselves no concern, they do not aim to acquaint themselves with the truths or what are said to be the truths of religion, and of course they take no interest and can have no affection for these things. They do not approach them. Religion, like the unseen world of which it tells, is afar off, and they never attempt to bring it near. The present is all in all to them. It invites, it engages, it absorbs. It is their world. It may not be large enough to satisfy, but it is large enough to shut out all other objects. It is bright enough to dazzle, and dear enough to chain. those who see not anything else. Until men break from this charm, until they listen to the voice that is calling them away from the world of their senses and passions, until they give earnest heed to the truths, claims and hopes of christianity, it will be easy to see one great and melancholy reason, why there are so few Christians.

LATE PUBLICATIONS.

THE CHRISTIAN EXAMINER No 47,—for November 1831.

Those of our readers who see this work are already acquainted with the merits of the number issued on the first of the present month. Accustomed as we are to speak of the Examiner in language of hearty approbation, we cannot but consider the last number specially worthy of perusal. The articles are various in purpose and length—a remark for which there should always be occasion in a periodical of this kind—and are all well-written, sound and serious. The two principal are essays on the alleged tendency of Unitarianism to produce scepticism, and on Profession of religion. In the former, the writer, after explaining the nature of faith or belief, showing that it is not an act of the will, and cannot be predicated concerning a proposition which is not understood, defends Unitarian Christianity against the charge of sceptical tendencies, by proving that 'there is nothing in Unitarianism itself to induce scepticism,' but that on the other hand it encourages faith by offering to it reasonable and probable doctrines; that 'it does not omit or reject certain principles or doctrines, which lie at the foundation of an unshaken trust in revelation,' which is shown by an examination of the popular views respecting 'the witness of the spirit' and of Unitarian views of inspiration; and that it is not liable to a suspicion of infidel tendencies 'from the manner in which it is arrived at, or in which it has been or is defended and maintained.' Under this last topic the writer's remarks on the latent scepticism prevalent in most communities, and on innovation, are excellent; but he seems to us to leave the discussion without fully meeting the last objection which he has proposed to himself. His article ends abruptly, or rather there is a chasm immediately before the close. It is not enough to urge the facts, that innovation is the spirit and practice of the times, and that the reformers were innovators; the question is,—does not innovation induce and promote scepticism; and to this question we wish that a writer, who reasons so clearly and conclusively as far as he goes, had given a thorough reply, for it is one on which the minds of many persons labor.

The article on Profession of religion is in a tone of earnest, serious, solemn discussion, which we admire. The object of the writer is to show that Christians ought to profess their religion before men by those acts and habits which would mark them as religious, pious, christian. He considers in the commencement the general advantages of such profession, and closes with a notice of the objections that may be brought against it; the body of the article consists of an exposition and defence of the doctrine which he supports, under three examples of its use, viz. the Lord's supper, family worship, and conversation. He has been unfortunate in the selection of one phrase which often occurs—'an assumed character,' by which we know he means only the exhibition of a real character, but the common sense of the words is very different, and we fear they may give offence or trouble to some readers. The article is seasonable. The tendency of our ways of thinking and acting is towards a disuse of means and signs of religion. There is danger of our making it too simple and too private for human infirmity. We need the aid of forms, the encouragement of sympathy, the countenance of example. Above all, we need that deep conviction of the real interests of man, of individual and social man, which breathes through every paragraph of these remarks.

The next most important article in this number is an account of recent events in Geneva, prepared from a publication made by the Company of Pastors the last year. The writer reprehends the ungenerous and unfair treatment which Geneva has received from Orthodox journalists on both sides of the ocean, and proves from official documents that the outcry which has been of late raised about the persecutions of this community, was occasioned by acts that belonged to the discipline of an Established Church, and do not afford the slightest justification of the complaint and clamor with which the Protestant world has rung.

In the other shorter articles we have, first a notice of 'Female Writers on Unitarianism'—Miss Baillie, Mrs Toogood, and Miss Martineau; the two first of whom have given the results of their examination into the testimony of Scripture respecting the nature of Jesus Christ, and concur in the belief of his inferiority to the Father. Miss Martineau's book is addressed particularly to the Roman Catholics, and is commended for its ability and spirit.—Next, 'Walsh's Notices of Brazil,' of which the reviewer speaks favorably, and from which he quotes a very remarkable description of the sad effects of slavery.—'Fox's Sermons;' on which we are constrained to say, that the writer in the last number of the Unitarian Advocate has expressed more nearly our opinion of their merits. The volumes contain many fine and eloquent passages, but the discourses are not of uniform excellence. We felt on reading them that although Mr Fox never preached badly he did not always preach as well he might, and while we expect such inequality in the pulpit, we think a careful revision should prevent its appearance in print.

'Salem Witchcraft';—Mr Upham's Lectures receive the praise which they richly merit, and his opinion of Cotton Mather's character and reputation among his contemporaries, of which notice has been taken in the Register, is supported by some curious extracts from his unpublished Diary

'Bigelow's Travels,' 'Godwin's Thoughts on Man,' and 'Griffin's Remains' are noticed favorably, and extracts are given from each of these works, which must leave an impression of their excellence.

THE SCRIPTURAL INTERPRETER, *for November*, 1831.

Another number of this valuable periodical is just published. We would again express our desire for its general circulation, as well on account of its own merits as of the excellence of its plan. Its expositions of passages in the New Testament will be useful, not only by rendering the passages explained more clear to the generality of readers, but also by inducing them to endeavor to read the scriptures understandingly. Most persons have been so familiar with the Bible from their earliest years, that they are too apt to let their eyes run over its pages without being at all aware that from many passages they receive no ideas or very imperfect ones, and that of others they lose half the force and beauty, from ignorance of the circumstances to which allusion is made. A study of Jewish antiquities, of the natural history of the East, of the languages of the Bible, and other connected subjects, does much to clear up many obscurities in the sacred writings, and adds to them the charm of novelty. The Scriptural Interpreter cannot fail to do good, by promoting a taste for these studies.

The practice adopted in this publication of adding the name of the writer at the end of each piece, is one which gratifies most readers. It no doubt adds to the interest of an article, to know that it proceeds from the pen of a writer with whom we are already familiar. The objections to having the names of the authors of reviews of new publications known, do not exist at all in regard to pieces like those in the Interpreter, in which the literary character and opinions of living authors are not discussed.

The first article in this number consists of some very clear and sensible remarks on the Use of Words, by the Rev. Mr Hall. The writer shows how great an error it is, not to make use of the same means of understanding the language of the Bible, which we should apply to any other production, and to take it for granted that the same word is always used in the same precise sense wherever it occurs in that volume. He illustrates

his propositions by showing in what a variety of senses the words *faith, saved, salvation,* and *mystery* occur in the sacred writers.

The next article written by the Rev. Mr Furness is an answer to the question, "Why are the epistles of Paul so ob scure?" The argument on this subject is placed in a very clear and striking light, such as must be satisfactory to unprejudiced minds.

This article is succeeded by an account of Eastern Houses, extracted from the translation of Jahn's Biblical Archæology, published in this country by Professor Upham. This account will clear up many passages in the Bible, which to common readers are obscure.

The "external condition, and political connexions and services of the Hebrew Prophets," are discussed by the Rev. Mr Walker, in the next article, with skill and diligence.

The editor, in some preliminary remarks to his translation and exposition, gives his reasons for making his frequent references to passages in the Bible accurate and precise, and shows the advantages of the practice. In his opinions on this subject we cordially coincide. The translation and exposition of this month are of a part of the Sermon on the Mount.

The number concludes with practical remarks on the same passages.

It is scarcely necessary for us to say that we value the labors of the editor very highly, and that the present number fully equals all expectations which could have beenformed from the past.

RELIGIOUS INTELLIGENCE.

[For the Christian Register.]

ORDINATION AT EASTPORT, MAINE.

Mr Editor—You requested me to furnish some notice of the late ordination at Eastport, Maine. I have time only to write you a familiar letter, giving you full liberty to make such use of it as you may deem proper.

On Wednesday evening, Nov. 9, Mr Whitman, of Waltham, delivered a discourse in the Unitarian church; on Friday evening, Mr Edes, of Canton, delivered a sermon in the Unitarian church; on Saturday evening, Mr Whitman again preached in the Christian church, at the request of their society. On Sunday, Mr Edes preached in the morning, and in the afternoon and evening the services were performed by Mr Whitman.

Mr Whitman, of Saco, in the mean time visited Calais, a very flourishing village of nearly two thousand inhabitants, about thirty miles distant from Eastport. On Friday evening, he organized a Unitarian society, under very encouraging prospects. On Saturday evening, he delivered a discourse in the Orthodox church, and on Sunday, two more in the town Hall, and one in the evening in the church. The number of those who take a deep interest in Unitarianism is large and highly respectable for character, intelligence, and influence.

On Monday evening, Mr Whitman, of Saco, delivered the annual introductory lecture before the Eastport Lyceum, in the Unitarian church. On Tuesday, the ordination of Mr Edward H. Edes was solemnized. Mr Whitman, of Saco, made the introductory prayer, and delivered the discourse; Mr Whitman, of Waltham, made the ordaining prayer, and gave the charge; Mr Edes, of Canton, read the scriptures, and gave the right hand of fellowship, and made the concluding prayer. The assembly was uncommonly large and attentive. Unitarians were present from several of the neighboring towns, from Perry, Robinston, Calais, Lubec, Dennysville, &c.

The Unitarian Society in Eastport is in a very flourishing condition, notwithstanding a series of discouragements. It may be regarded as one of the most desirable parishes in New England, on account of its mental cultivation and refinement, its wealth and generosity, its morality and piety, its devotedness to the cause of pure christianity. May the new union which has taken place be productive of much good both to pastor and people.

First Congregational Society in Scituate. We learn that Rev. Edmund Q. Sewall has received a unanimous invitation to become the pastor of the First Congregational Society in Scituate, as successor of the late Rev. Mr Thomas.

DOMESTIC INTELLIGENCE.

The late Storm. We learn that the storm on Monday night and Tuesday Morning was uncommonly severe In several places distant from each other considerable damage was done by the lightning. The new meeting house in Plymouth was struck, a house burnt in Duxbury, and at New York, at Portland, and at Salem the tempest was violent and much injury was sustained.

Tribute to merit. John Holmes Prentiss, a young clerk in the store of Williams, Putnam & Co. received the prize for the best essay from the S. D. U. Knowledge. The subject was *the tariff.* Mr Webster at the meeting at the Masonic Temple, after announcing that the prize, a set of the Encyclopedia Americana, was awarded to the author of the piece signed "O P Q" broke the envelope, containing the real name, at the same time requesting the author, if present to appear; and he did so with modesty and applause.

Congress. The Congress of the U. S. will meet at Washington on the first Monday of December, and the National Republican Convention, to nominate a President and Vice President, will assemble at Baltimore on the second Monday of that month.

Election. The return of votes for Governor, so far as they have been received, give Lincoln 24,591; Lathrop 10,348; Morton 9,021.

Life of Washington. A new edition of Marshall's Life of Washington has been re-written and corrected by the author, and is about to be published by Carey & Lea. The preliminary history, contained in the first volume, will form a separate work in one volume.

Fine Arts. The American Academy of Fine Arts of the city of New York, have received from the munificence of John Jacob Astor, Esq., a very valuable addition to their collection of Sculpture; two marble heads from the chisel of Canova, portraits of the Emperor Napoleon and Empress Josephine.—These exquisite heads were given by Napoleon to the Count Regnier de St Jean d'Angely, and from him came into the possession of Mr Astor.

Mount Auburn. The grounds at Mount Auburn have been surveyed. Avenues and paths have been cut through the woods and bushes, and marked with the plough; so that all parts of the grounds, intended for a cemetery, are now accessible. Two hundred lots, of *three hundred square feet each*, have been staked out and numbered. Although it has been the intention of the Garden and Cemetery Committee, in the selection of these lots, to present situations as desirable as possible, and embracing all the varieties of locality, soil, natural growth, publicity, seclusion, &c. which that romantic spot affords; yet there are, undoubtedly, some among them to which subscribers will give a preference. It is, therefore, proposed on Monday next, to offer at auction, *the right of choice;* when not only subscribers, but all, who desire to become such, are invited to attend and make their selection.

The anticipations of the projectors of this Rural Cemetery have been thus far more than realized. The funds already raised are sufficient to meet the payment of the whole purchase of grounds for the Cemetery and Experimental Garden, and to leave half as much more for the purposes of inclosing and ornamenting the place. And as it is believed that this Cemetery is destined shortly to assume a degree of importance and to excite an interest very disproportionate to its unobtrusive commencement, the members of the Horticultural Society are desirous that all their fellow citizens and neighbors, who are disposed, should enjoy with them all the privileges of the original subscribers; and all, who desire, and are ready to subscribe, can attend the auction, and secure a choice on the same grounds with themselves. In doing this, it will be remembered that each individual so subscribing becomes not only the exclusive owner of the lot selected, but also a member of the Horticultural Society for life, and a joint proprietor of the whole grounds connected with Mount Auburn, comprising more than seventy acres. This statement is publicly made, that all may understand that there is nothing exclusive or selfish in the present arrangement, and to invite all, who may intend to become subscribers, to do so before any of the lots shall have been assigned, that their taste may be gratified. It may be well to state, although there is no thing to prevent the construction of *tombs* by any who may wish to do so, that the general sentiment of those now interested, as far as their views have been made known, is in favor of separate interments, with one general monument in each enclosure or lot, on which the names of all there interred may be inscribed.

A well secured receiving tomb has been provided in the city, and another will be constructed at the Cemetery; at either of which funerals may terminate; and in which the remains of the deceased may be safely deposited for a period not exceeding six months, when the inclemency of the weather, or any other cause may render this course desirable to their friends.

The time is not distant when health and propriety will forbid interments to be made within our city, annually becoming more and more crowded; and where can imagination light upon a spot for the sleeping place of our deceased friends more lovely or desirable than Mount Auburn? By direction of the Committee.

Universal History We entirely approve of the following remarks which we copy from the National Ægis.

The first volume of a work on universal history, translated from the German of John Von Muller, has just been published under the auspices of the Boston Society for the Diffusion of Useful Knowledge. This work is the third in number of a series which is in course of publication by this society This work of Von Muller's has acquired great celebrity in Europe for its accuracy and conciseness. It has never before been published in this country. Three numbers more will complete it. Two volumes have heretofore been published under the direction of this society; the first being an introductory work containing lectures delivered by Messrs Story, Webster, and Everett, before the Boston Mechanics Association, and several essays by other authors. The second volume consists of a treatise on mechanics, by Dr Lardner and Capt Kater, Vice President of the Royal Society. This treatise on mechanics ranks deservedly high as an elementary work The third volume of the series is the first of Von Muller's work. The fourth will be volume first of a histor. of the United States, from the first settlement of the country to the adoption of the constitution, by Alexander Everett, to be completed in two volumes. The Boston Society, thus far, have made judicious selections, presenting works of practical utility and sterling merit. They are very handsomely printed, and neatly bound, and what is equally desirable, are offered at a low price. This series of works are well worthy the patronage of Lyceums, and of all societies and individuals who wish to unite the useful with the agreeable in their collection of books.

Amherst College. The catalogue of this Institution for the current year contains the names of *Seniors* 39: *Juniors* 46: *Sophomores* 50: *Freshmen* 60: a very encouraging arithmetical series. *Total* 197, including 2 resident graduates. The expenses of a student are from 93 to 118 dollars *per annum.* The course of studies and the text books are nearly the same as at Harvard University.

Yale College. The New Haven Advertiser says—The subscription for this institution thus far affords the best encouragement of ultimate and entire success. Nearly one half of the sum ($100 000) is already subscribed, and some of the largest and most promising fields have not been entered upon. When it is remembered that each of the Professors has given $1000 out of inadequate salaries, and that liberal subscriptions have been made by able and liberal men, and much more is promised, no son of Yale can refrain from a grateful expression for the prospect.

Christian Advocate and Journal. This paper, which is the official organ of the Methodist Episcopal Church in the United States, published in New York, has the largest subscription list of any paper in the world. There are *twentyfive thousand* papers sent off weekly. The income from this paper to the post office department cannot be much short of *twenty thousand dollars* yearly!

Kentucky. At a recent election in Kentucky, *Henry Clay* was chosen Senator in Congress for the next six years.

Gold. The Western Annotator, published in Indiana, states that gold has been lately found in Redford, in that State, in considerable quantities.

Small Pox. A Tribe of Pawnees 3500 in number have been nearly all swept off by the small pox. The dead were so numerous that they could not be buried. The mortality was greatly increased by the Indians plunging into the water when they felt the fever, thus sending the disease inward.

Hudson and Mohawk Rail Road. This Road from Schenectady to Hudson, is nearly completed. A large part of it is already travelled on.

Providence and Boston Rail Road.—The Legislature of Rhode Island have granted a charter to Samuel Wetmore and others to construct a Rail Road from Providence to the line of the State, to intersect the one projected from Boston. According to the terms of the charter, all the damage which either the Turnpikes leading to Pawtucket may sustain in consequence of the locating or erecting said Rail Road, is to be assessed by a jury, as is provided in other cases. The state has a right at any time within five years, to convey to the Rail Road Company the Providence and Pawtucket West Turnpike; for which the Rail Road Company have agreed to pay Twenty-five Thousand Dollars. [*New Bedford Mercury.*

City of Providence.—The inhabitants of Providence adopted on Monday, by a vote of 459 to 188, the City Charter granted at the late session of the Legislature of Rhode Island. The charter takes effect on the first of June, 1832.

Important from Madawaska.—The Portland Courier says, information has been received in town, that the American prisoners confined at Fredericton were discharged on the 8th inst. having been *pardoned* by his Excellency, Sir Archibald Campbell, Lieut. Governor, &c. in consequence of a recommendation to that effect from the British Minister at Washington.

Occultation.—Early in the evening of Friday December 9th, the beautiful planet Jupiter, will, with all its satellites, appear to the inhabitants of the United States to be eclipsed by the moon, under circumstances the most favorable for observation. A phenomenon, which it is hoped, will not be permitted to pass unnoticed.

The Immersion will take place on the dark, and the Emersion on the enlightened side of the moon.

An occultation of the planet is of very rare occurrence, the last that was observed in this country, happened in the autumn of 1820, and another is not to be expected for many years.—*Virginia Enq.*

Georgia.—The Legislature of this State convened on the 7th, and both houses were organized by the choice of officers belonging to the party opposed to the new Governor, Mr. Lumpkin. On the succeeding day, Governor Gilmer delivered his farewell message, in which he appears to have taken new grounds in relation to the Cherokee question, and requests the legislature not to commit the character of the State by taking the Indian lands without their consent. The votes were then counted, by which it appeared that Mr. Lumpkin was elected by a majority of 1442 votes, out of 53,181. Mr. Stocks, President of the Senate last year, was re-elected by a majority of one vote over the candidate of the Clark party. The Troup majority in the House of Representatives is about 10.

FOREIGN INTELLIGENCE.

England. We noticed in a former number of the Register that the Reform Bill passed the House of Commons by a considerable majority. On the 7th of October, the question on the second reading of the Bill was taken up in the House of Lords, and *the Bill was lost* by a majority of fortyone. An interesting debate occurred at the sitting, in which the Bill was opposed by the Archbishop of Canterbury, Lord Eldon, late Lord Chancellor, and several other Lords, eminent for talents and eloquence. Lord Brougham, the present Lord Chancellor, advocated the Bill with great ability. London papers say that his speech on this occasion was one of his greatest efforts. Much excitement prevailed in England, in consequence of the fate of the Bill. In Birmingham, the bells of all the churches were muffled and tolled. The effect produced in Manchester, and in several other places, is said to have been great beyond a precedent. In London, business was "in a considerable degree suspended." No disorder had taken place in that city, but serious apprehensions of outrage throughout the kingdom were entertained, and troops were ordered out to prevent violence. In Derby serious disturbances took place; the windows and doors of the inhabitants opposed to the Bill were broken, the gaol assaulted and the prisoners, both criminals and debtors, liberated. The Ministry still retain their places. It was said that the King would prorogue Parliament immediately, and that many new Peers would be created from the families of noblemen who were friendly to the Bill.

Lord Brougham's Speech. In the late discussion of the *Reform Bill,* in the House of Lords, Lord Brougham is said to have made one of his most able speeches in favor of the bill, which he closed with the following impressive appeal.

Your Lordships may pass this bill, and then we shall have peace and contentment; but I much rather dread that it may be refused, and that you may be induced, under other ministers, in less auspicious times, to grant a far more extensive measure than that which is now proposed. (Loud cries of hear.) Oh, my lords, let the old illustration of the Sybil, never be forgotten by you. (Hear.) On no one question of practical politics has it so direct a bearing as on this. You have now offered to you the volume of peace. The price that you are called upon by that prophetic Sybil to pay is, to restore under great modifications, the old fabric of the representative constitution. You will not take the volume—you will not pay that price—that moderate price! The Sybil darkens your doors no longer. You repent—you call her back—she returns—the leaves of peace are half torn out, and it is no longer the volume that first was offered; but she demands a still larger price, and you must pay for it with parliaments by the year, elections by mill ons, and voting by ballot; you will not pay that price, and again you send her away. What the next price which she will demand, and that you *must* pay, is more than I will say. This I know, as sure as man is man, and by man error leads to human disappointment, justice delayed, wisdom postponed, must enhance the price of peace My lords, there is an awful consideration connected with this subject. You are judges in the highest court in the last resort; and it is the first office of a judge never to decide even the most trifling case, without hearing everything. But in this case you are going to decide without a hearing, without a trial. (Continued cheering.) My lords, beware of standing out on this sacred subject. You may obstruct, you may put off the day, you may give a temporary life to the borough jobber, and postpone the elective franchise to the greatest towns of the realm; but, my lords, that delay will have no effect in raising the respect of this house, and in conciliating the affections of the people of this country. (Hear.) My lords, I wish you, because I belong to you, because I am a good subject of the king, because I am a friend to my country, but, above all, because my whole life has been devoted to obtain, confirm, and perpetuate peace abroad and at home, I wish you, nay, by all these reasons, and by all these motives, I pray and beseech you not thus to reject this bill: I call on you by all you hold most dear, I call on every one except those who think no reform necessary, and they alone can give a consistent vote against the bill. (Hear, hear.) I call on you by this solemn appeal, and remember, my lords, I am in the same vessel as yourselves, I call on you, I entreat you, and on my bended knees I implore you not to reject this bill. (Cheers)

By a letter received from Havre by the Editor of the New York American we learn the result of Lord Ebrington's motion in the House of Commons on Monday the 10th of October.

Lord Ebington's motion in the House of Commons, approving the conduct of ministers, and pledging the House to support them, was carried by a majority of 140,—40 more than the majority for the third reading of the bill. It is therefore supposed that ministers will retain their places, and the bill be again brought forward, with some little modification, and ultimately be passed.

Emigrants from Europe. The Quebec Mercury after stating that there has been an unusual influx of emigrants from Europe into the British Provinces during the past season, says—

The arrival of emigrants from Europe may now be considered as having ceased for the season, and we find from returns furnished to His Majesty's Resident Agent for Settlers, that the numbers which have come to this Province, up to the 5th instant, amount to 50,163—to these may be added ten per cent for children and infants not included in the return, which will give an addition of 5,016, so that it is not too much to take the total number of emigrants arrived in the St Lawrence, since the opening of the navigation, in round numbers at 55,000.

China and Great Britain. The Charleston Courier notices an arrival at that port which brought the intelligence that the East India Company's sloop of war Coote, arrived at St Helena. 16th September, with dispatches for England, announcing that the English Factories at Canton had been broken up by the Chinese, the servants attached to the Factories had their heads taken off, the likeness of King George torn down and trampled under foot, the trees in front of the Factories torn up, &c. All commerce between the English and the Chinese ceased after the 10th August, and the British ships had all left Macoa.

Litigation in Denmark. The King of Denmark, to prevent unnecessary litigation, has established a Court of Equity or Arbitration, the members of which are paid by Government, and no expense is incurred by the parties appealing to its decision. No suit can be instituted in any Court without a certificate to state that the parties have ineffectually attempted to settle it by arbitration.

Cholera Morbus. In one of the late foreign papers we have the following statement.

The cholera is making a frightful progress in Europe, spreading over Germany and advancing steadily but rapidly, to the Rhine and the Frontiers of France. On the 14th of Sept, 41 persons were seized with the cholera in Vienna, out of which number 10 died before night, one was cured, and 30 remained ill at evening. The next day 64 died, none were cured, and 105 remained ill.

Poland. By a late arrival at this port we learn that the fate of the Poles appears to be settled;—they are left to the mercy of the Russian Autocrat—farther resistance is hopeless. Gen. Romarino, with his corps of 15,000 men, fled into the Austrian territory, where they were surrounded by Austrian trooops and had laid down their arms. Great rejoicings took place at St Petersburg, on hearing of the fall of Warsaw.

An English paper says that Warsaw presents the appearance of one vast bivouac—advance posts and patrols are found at every corner. The Russians have denounced to the Police several thousands of persons who have been zealous in the national cause. Since the day on which the Police resumed its functions, it has been constantly employed in making arrests; and in the first two days of the restoration, upwards of 1000 persons of all ages and classes were thrown into prison, and confined with the worst malefactors. Since that period, 250 men, shut up in one of the courts of the prison, were fired upon for nearly two hours in succession, under pretence of a revolt of the malefactors, though not less than four fifths were confined on suspicion of political offences. There are now upwards of 1,500 incarcerated, and they will esteem themselves fortunate if they are not all sent to Siberia. Poland has indeed sunk into the tomb.—Another paper says that it appears that there is still an administrative Polish Committee organized at Czenstochan, for the Palatinate of Kalisch.

MARRIAGES.

In this city, 22d inst. Mr S. H. Perkins to Miss Sarah S. Sullivan; by Bishop Fenwick, Mr Calvin Angier, of Baltimore, to Miss Anne Hurd, daughter of Thomas Walley, Esq. of this city; by Rev. Dr Jenks, Mr Thomas S. Neal to Miss Sarah Ann Jewett, both of Portsmouth.

On Thursday evening, by Rev. Mr Parkman, Mr Abraham L. Stevens jr. to Miss Emeline N. Hutchinson, of this city.

By Rev. Mr Emerson, George L. Emerson, Esq. of York, Me. to Miss Sarah Boardman, of this city.

On Thursday evening by the Rev. Mr Capen, Mr Samuel Kent to Miss Elizabeth T. Baker.

In Danvers, Nathan Lakeman Esq. Cashier of the Danvers Bank, to Miss Elizabeth Poor.

In Foxboro', on the 15th inst. by Rev. Mr Storer, Mr Ira Blake, of New York, to Miss Anne M. Polley.

In Walpole, on the 17th inst. by Rev. Mr Storer, Mr W. H. Messinger to Miss Harriet E. Hartshorn.

In New Bedford, Mr William Dallman to Miss Eve B Marguist, both of N. B.

In Fairhaven, Mr David T. Peckham, of New Bedford, to Miss Nancy R. Danforth, of F.

DEATHS.

In this city, on the 29th inst. Edward Minchin Welch, aged 19, member of the Senior Class in Harvard University; Miss Rebecca S. daughter of Hon. Jonathan Phillips, 16.

In Leominster, Mrs Mary, wife of Mr William Wilder, aged 44

In Newport, R. I. Mrs Mary Robbins, wife of the Hon. Asher Robbins, aged 59.

In Shelburne, N. S. Mrs Rachel, relict of Mr G. C. White.

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Died in Stow, on the 4th inst. George Newell, M. D. of Petersham, aged 34, son of the late Rev. Jonathan Newell of Stow.

Dr N. graduated at Harvard University in 1823. Possessing respectable talents and attainments, and an amiable disposition, he endeared himself to a very large circle of acquaintances in the various places in which he resided. He had but just established himself in a situation which promised much prosperity, when sickness compelled him to relinquish it and to return, a few weeks since, to the place of his nativity. Although exercised by the agonizing pain and distress from a complication of diseases, not a murmur escaped him, his conversation was in heaven, his prayer was to be absent from the flesh and present with the Lord, and he fell asleep amid his sufferings with a Christian martyr-like spirit. Those only who knew him as an intimate friend, were able to appreciate his real worth. And his relatives will find the greatest comfort in the strong faith that their loss is his gain, and that he is translated from a state of almost indescribable suffering to one of joy and felicity. S.

HISTORY OF GREECE.

LINCOLN & EDMANDS have just published a beautiful edition of the History of Greece, ancient and modern, illustrated by plates and maps, and edited by John Frost, Philadelphia. The first part of this work was originally published in England, by the Society for diffusing useful Knowledge, and was compiled at great expense, and with universal expressions of approbation. The second part, comprising an interesting view of modern Greece, and detailing the events of the revolution has been compiled by the Editor—— To the whole work questions have been annexed for examination, adapting it to the use of Schools and Academies. So many peculiarly interesting associations are combined with the History of Greece, that every person in the community cannot fail to be highly interested in its perusal, and every seminary will find it a most valuable Class Book. For social and private Libraries it is also peculiarly appropriate. The maps both of ancient and modern Greece, are most beautifully executed, and the whole work is attractive in appearance and rich in information. Price $16 per dozen. Nov. 26.

COX'S FEMALE SCRIPTURE BIOGRAPHY, This day published by LINCOLN & EDMANDS, in 2 vols. 18 mo. with elegantly engraved frontispieces, *Cox's Female Scripture Biography,* comprising all the prominent characters in the Old and the New Testament, and presenting a fund of practical information, which cannot fail most deeply to impress the reader. Dr Cox's style is peculiarly attractive, and will interest persons of taste—and his reflections are so truly religious, that they cannot be read without benefit. Young ladies in particular, are invited to peruse the works, and Sabbath School Librarians. Nov. 26.

BOARDS, &c. PLANED.

Boards and Plank of hard Southern Pine, or of White Pine—furnished to order, ready planed, (by steam) tongued and grooved if required—of as good quality and at a lower rate than they can be otherwise procured. Orders received at No. 65 Broad Street, Nov. 5. by E. COPELAND, Jr.

CHEAP EDITION OF BAXTER'S CALL.

LINCOLN & EDMANDS have just published a second edition of *Baxter's Call* in a cheap form adapted to those who procure them for charitable distribution. It is a neat volume in 18mo. with muslin backs. Price $2 per dozen Oct. 29.

MASSACHUSETTS HOSPITAL LIFE INSURANCE COMPANY,

CONTINUE to make Insurance on lives, to grant annuities and endowments on lives, and to receive property in trust for and during the lives of any person or persons. The following will shew, in some measure, the nature of these contracts, and the terms upon which they may be executed. A more particular account may be had, by application at their office, No. 50 State-street, Boston.

1. *Insurance on Lives.* A person by paying for an insurance on his life about 48 dollars, if he is 21 years of age—60 dollars if he is 35 years of age—or 77 dollars, if he is 45 years, may secure the payment of 3000 dollars, if he should die in the course of the year A greater or less sum may be insured at the same rates. By an insurance of this kind, a person who maintains his family by his labour or professional duties, by the application of a small part of his earnings, may make provision for his family at his decease. A creditor, whose prospect of payment depends upon the life of his debtor, may thus secure his debt, if the debtor should die in the course of the year; and a person who has a life right in an estate, may secure the income of any number of years, by an insurance for that time. The greatest sum taken on any one life is 5000 dollars, the rates varying according to the age of the person.

2 *Annuities on Lives.* By these contracts, a person somewhat advanced in age, with a small property, may make a more comfortable provision for himself, by investing his capital in a life annuity. Thus, an annual income of about 250 dollars, may be purchased by the payment of 2575 dollars, if the applicant is 60 years of age—2275, if 65 years of age—1875 dollars, if 75 years of age; the rates varying with the age of the applicant. Annuities of this kind are issued for any sums, however small, and the payments are made yearly. With a small additional sum, the payment may be made half yearly, or quarter-yearly.

3. *Endowments on a Life* —By this contract the company will engage to pay $1000 at the time a person shall attain the age of 21 years, provided he shall so long live, upon being paid, at the time of purchase, the following rates, viz. 265 dollars at the time of purchase—326 dollars when one year of age—659 when two years of age—410 dollars when three years of age, and so on, the sum increasing with the age. The contract might be varied so as to have the company make the payment at the age of 18 years, or at any other time.

Deposits of Property in Trust.—Any sum not less than 500 dollars is received by the company in trust for any life or lives, and is put at interest or invested with all the other property in their possession. Every year, on the 31st of December, an estimate is made of the average rate of interest obtained on all the property thus loaned, during the year, noticing accurately the amounts and times.—From this rate 50 cents is deducted, and the remainder is the rate of interest allowed to all the depositors in trust, so that if the average rate of interest obtained was 5 1-2 per cent. the depositors would be paid 5 per cent. It may be observed that the depositors have no concern in the profit or loss of the company in any branch of their business, except as loaners of money; neither do the depositors pay any part of the salaries of the officers, or the office rent. But the whole property in possession of the company, either of their own or of the depositors, has to bear any loss that may arise from bad debts, or from any unusual expense in collecting the interest. On the other hand, the owners of the whole property have the profits that may accrue from the increased value of any of the stocks in which the investment is made. The payments of interest are made annually on the 1st of January.—By giving a small bonus, the company will make the payments half yearly or quarter yearly.—These contracts may contain a provision that the sums thus deposited may be withdrawn at intervals of five years, if the depositor wishes it. The principal and interest due at the death of the annuitant is to be paid in 60 days after his decease. There are three different instruments issued by the company for these trusts, viz.

4. *An Endowment in Trust.*—By this contract the company engage to take property in trust to accumulate at compound interest, at the rate above mentioned, for the number of years mentioned in the instrument, if the party should live so long As for example, to take the deposit for a minor till he shall attain the age of 21 years, or shall be married. At the end of every year the interest which has accrued that year is to be added to the principal, and the sum is to constitute the new capital which is to draw interest on the following year. If the party should die before the time mentioned in the instrument expires, the principal and interest is to be paid in 60 days to his executor or administrator, or to any person legally authorized to receive the same.

5. *Annuity in Trust.*—By this instrument the company engages to pay the interest annually to the party on the first of January. The payments may also be made half-yearly or quarter-yearly on the first day of January, April, July and October, by giving the company a small bonus for making these payments. Upon the death of the annuitant, the principal and interest is to be paid to his executor or administrator, or to any person legally authorized to receive it.

6. *Deferred Annuity in Trust.*—By this instrument the company engage to add the interest to the principal for a number of years, like an endowment in trust, and thus form a new capital, the interest of which is afterwards to be paid to the party as an annuity interest. Thus a parent might deposit for a daughter when young, a sum to accumulate till she shall attain the age of 21 years, or shall be married, after which the interest is to be paid her annually, as above; and in 60 days after her death, at whatever time it may happen, the principal and interest due her to be paid to her executor or administrator, or to any other person legally authorized to receive it.

Persons who have property under their care, as trustees, guardians, or treasurers of charitable societies, may make deposits in either of these forms of trust, to continue during their own lives, with the right of withdrawal at intervals of five years; the payments of principal and interest being made to the said trustees, guardians or treasurers, or to the successors in said offices.

The company will loan money on mortgage of real estate, or on collateral security of bank stock of the United States, or of the banks of this State or stocks of the United States or of this State.

NATHANIEL BOWDITCH, *Actuary.*

JUVENILE READING LESSONS.

Being a Selection of pieces in Prose and Poetry designed as a reading book for the younger classes in common and other Schools.

This book has the most difficult words placed at the head of each section defined and pronounced; also questions at the end of each section. Price $1 12 per doz. or 12 1-2 cts. single.

"The contents are judiciously arranged in sections and unite instruction with entertainment, and strict moral principle with the charm of fiction. At the head of each chapter too, are placed the most important words contained therein, and also such rules and helps for pronunciation, that this most important qualification of a good reader, may, by the careful young learner, be easily attained."

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DEFINITION INTRODUCTION,

Murray's Introduction to the English Reader; or a Selection of Pieces in Prose and Poetry, calculated to improve the Younger Classes in Reading, and to imbue their minds with the love of virtue. To which is added, Rules and Observations for assisting children to read with propriety. Improved by the addition of a Synonymising Vocabulary, of the most important Words, placed over the sections, from which they are selected, and defined, and pronounced according to the principles of JOHN WALKER. Walker's Pronouncing Key which governs the Vocabulary is prefixed to the work. Price $2 50 per doz.

"This introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation and an intelligent style of reading, which are great aids to general improvement The present edition of this useful work has an important addition to recommend it, as mentioned in the title given above."—*Journal of Education,* Vol. ii. 9.

Published by S. G. SIMPKINS,
No 79 Court Street, Boston.

☞ For sale all other School Books in general use. Nov. 5.

LONDON POLYGLOT.

MUNROE & FRANCIS have received, and offer at the low price of TWO DOLLARS, bound in elegant goatskin morocco, stamped and gilt, *Bagster's English Version of the Polyglot Bible,* with a copious and original selection of References to parallel and illustrative passages, exhibited in a manner hitherto unattempted. The paper on which these Bibles is printed was made expressly for the purpose, being thin, strong, and of a color to shield the eyes from injury while reading—whereas the fine editions printed in this country, dazzle the eyes so much as to unfit them to read for any length of time. Also,

Complete sets of *Percy's Anecdotes,* in 40 numbers, with elegant plates, at the low price of 15 dollars. These books were published in London at 2s. 6d. sterling per number. 6ds. Nov. 12.

SELECTED POETRY.

THE GRAVE.

How sweet to sleep where all is peace,
Where sorrow cannot reach the breast,
Where all life's idle throbbings cease,
And pain is lulled to rest;—
Escaped o'er fortune's troubled wave,
To anchor in the silent grave!

That quiet land, where, peril past,
The weary win a long repose,
Where the bruis'd spirit finds, at last,
A balm for all its woes—
And lowly grief, and lordly pride,
Lie down, like brothers, side by side!

The breath of slander cannot come
To break the calm that lingers there;
There is no dreaming in the tomb,
Nor waking to despair!
Unkindness cannot wound us more,
And all earth's bitterness is o'er.

There th' maiden waits till the lover come,
Where they never more may part;
And the stricken deer hath gained her home,
With the arrow in her heart:
And Passion's pulse lies hushed and still,
Beyond the reach of the Tempter's skill.

The mother—she hath gone to sleep,
With her babe upon her breast—
She hath no weary watch to keep
Over her infant's rest;
His slumbers on her bosom fair
Shall never more be broken—*there*.

For me—for me, whom all have left,—
The lovely, and the dearly loved—
From whom the touch of time hath reft
The hearts which time had proved;
Whose guerdon was—and is—despair,
For all I bore, and all I bear:

Why should I linger idly on,
Amid the selfish and the cold;
A dreamer—when such dreams are gone
As those I nursed of old!
Why should the dead tree mock the spring,
A blighted and a withered thing?

How blest—how blest, that home to gain,
And slumber in that dreamless sleep,
From which we never rise to pain,
Nor ever wake to weep!
To win our way from the tempest's roar,
And lay us down on the golden shore!

AMBITION.

From the Poem lately delivered by Mr N. P. Willis, at Brown University.

What is ambition? 'Tis a glorious cheat!
Angels of light walk not so dazzingly
The sapphire walls of heaven. The unsearched mine
Hath not such gems. Earth's constellated thrones
Have not such pomp of purple and of gold.
It hath no features. In its face is set
A mirror, and the gazer sees his own.
It looks a god, but it is like *himself!*
It hath a mien of empery and smiles
Majestically sweet—but how like *him!*
It follows not with fortune. It is seen
Rarely or never in the rich man's hall.
It seeks the chamber of the gifted boy,
And lifts his humble window and comes in.
The narrow walls expand and spread away
Into a kingly palace, and the roof
Lifts to the sky, and unseen fingers work
His name in burning letters over all.
And ever as he shuts his wildered eyes,
The phantom comes and lays upon his lids
A spell that murders sleep, and in his ear
Whispers a deathless word, and on his brain
Breathes a fierce thirst no water will allay.
He is its slave henceforth! His days are spent
In chaining down his heart, and watching where
To rise by human weakness. His nights
Bring him no rest in all their blessed hours.
His kindred are forgotten or estranged,
Unhealthful fires burn constant in his eyes,
His lip grows restless, and its smile is curl'd
Half into scorn—till the bright, fiery boy,
That was a daily blessing but to see,
His spirit was so bird-like and so pure,
Is frozen, in the very flush of youth,
Into a cold, care-fretted, heartless *man!*
And what is its reward? At best a name!
Praise—when the ear has grown too dull to hear!
Gold—when the senses it should please are dead!
Wreaths—when the hair they cover has grown gray!
Fame—when the heart it should have thrilled is numb!
All things but *love*—when love is all we want,
And close behind comes death, and ere we know
That ev'n these unavailing gifts are ours,
He sends us, stripp'd and naked, to the grave?

MISCELLANEOUS.

We copy from a sensible little work recently published in London, entitled "Few words on many subjects," the following just remarks on a mistaken interpretation of a text of St Paul, and on an absurd practice, for which it is cited as authority. From the same work are taken the two brief articles which follow.

"AT THE NAME OF JESUS EVERY KNEE SHALL BOW."

The real meaning and right application of this scriptural declaration appear to be very ill understood or at least very injudiciously exemplified by many well intending teachers of youth.

It is evident, that it is a mere declaration of the honor in which the name and character of Jesus are to be held on earth; and that the *bowing of the knee* is only a figurative expression, to indicate the veneration of the world. It carries with it no injunction for our actually bending the knee, at every recurrence of the name. Most fitting is it, that actual proofs of reverence should be taught and exhibited, to testify the feeling which ought to animate the heart. But some discretion and judgment are necessary, even in the best practices. The custom taught in charity and other schools, of bobbing down the body as often as the name of Jesus is mentioned, seems very absurd; and has a ridiculous effect. It is quite inconsistent with really reverential feeling, and therefore actually does more harm than good.

The old custom was to teach this act only in the creeds, and perhaps some few other places. Now, it is required in the catechisms and all other religious lessons; and as the name of Jesus is constantly occurring, the constant bobs of a whole school of children entirely destroy the effect intended. If the practice were limited to *prayers* and *devotional exercises*, and to such only of them as are used in a standing posture, it would be far the best mode of managing it.

What adds to the obvious appearance of an inaccuracy of conception on the subject, is that the custom is taught at the name of *Jesus* exclusively; thus adhering *literally* to the Apostle's injunction, as if he intended it to show adoration to the name alone, and not to the person and character of Christ. If our sense of propriety and devotion requires us to exhibit this act of bodily adoration at the sound or sight of the name of this divine Person, it is as fit that we should do it to one of his names, as to another: *Christ* or *Messiah* therefore should equally be honored. It is quite manifest that the Apostle's words are merely an argument to show the superior sanctity of Christ, from the veneration in which his person and character were to be held by mankind; not to dictate any adoration to the letters composing one of his appellations.

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LORD COLLINGWOOD'S CORRESPONDENCE.

This is a beautifully interesting book. Every reader must rise from the perusal of it, with a softened and amended heart. But it may be wished, that there was something said of that all-important subject, upon which so anxious and so amiable a parent as Lord Collingwood was, must have desired to see his children rightly taught,—religion. It is impossible to believe, that such a man had not in himself a deep sense of religion, and an earnest desire that his children should be duly instructed in it.—The omission of the subject in his letters, does therefore appear the more remarkable. But he seems to have written, at all times, under the influence of much mental disappointment and anxiety, and great bodily discomfort. Allowance must, for those reasons, be made for his Correspondence. Yet in strongly commending the book, as it justly deserves to be commended, it would be wrong to refrain from qualifying the praise by this notice of one important omission.

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BISHOP HEBER'S JOURNAL.

In this book we have another work of great beauty and interest. Yet it has an appearance of giving a peculiar color to every thing it touches, and of too strong favor to the writer's own peculiar views. There is also, in the mode and tone of the narrative of the tiger hunt, and the Bishop's participation in the sport, and his actual shot at the game, something not quite agreeable to one's sense of plain dealing. It would have looked far better, if the Bishop had fairly confessed, what was most obviously the genuine truth, that, in the novelty and singularity of the scene, the curiosity and natural temper of the layman prevailed for once over the prelate, and induced him to join, and, when he had joined, to do as other men would have done, under similar circumstances.

[From Mackintosh's History of England.]

CHIVALRY.

In the beginning of the twelfth century, the only powerful body of laymen in Europe inhabited small fortresses scattered over the country, from which they rushed forth in quest of plunder, and whither they returned to shelter themselves and their spoils. Never before were so many dwelling houses called 'little camps.' Access to these dwellings was not easy. Intercourse between them, except for short orgies, was little known. Young women in that unsafe time were almost as much confined by the care of fathers as in the east by the jealousy of husbands. The young warrior could but rarely steal a glimpse of damsels of his own age and condition. Hence it naturally happened that these ladies were sometimes regarded, at least for a time, with a warmth of passion and depth of admiration unknown to happier times. When men are engaged in the constant exercise of national or private war, superiority in valor was the virtue which most commanded esteem and applause. The timid female valued it as highly from awe as the sturdy warrior from fellow feeling. It was the chief source of personal distinction, and a single failure in it carried with it a forfeiture of honor, a prize too bright to be bought by less than the unsullied powers of a whole life. The excellent virtue of veracity was held in the same honor, and an offence against it was followed with the like shame; for it was rather admired as a proof of courage than esteemed as a part of integrity. They despised falsehood as flowing from the fear of speaking the truth. They imposed on women, under pain of ignominy, the inflexible practice of those severe virtues, which they themselves least observed, and least understood; partly to quiet their own jealousy; partly, also, because where love was a worship, it required a more perfect purity in its objects.

Another point of honor grew up at the same period, that of fealty, or loyalty; in some degree on the same grounds with that of veracity, which is akin to fidelity; in some measure, also, from habits of obedience in military service, strengthened in process of time by the inheritable character which was attached to office and command.

In so turbulent and insecure a state of society, a few of a more generous nature were led, by their temper or their circumstances, to taste the delight of employing valor for the protection of the feeble against the spoiler. Women, or rather young and beautiful damsels, were admired for their attractions, pitied and defended for their weakness. The ministers of religion were protected because they were venerable, and because they were unwarlike. Religion, itself, guarded only by unseen powers and remote punishments, claimed from the generous warrior the use of his sword against her human enemies. In time, all the weak became objects of defence. The pupils of the school of chivalry were taught to take up arms against wrong, however much they might often be deceived in their judgment as to what constituted it. The grand defect of this system, in its best state, was, that it was confined to a small portion of mankind. In its purest form it never prevailed among the majority of the class who exclusively pretended to it. Even among the few who were its most brilliant ornaments, it must not be supposed that it was found in that regular and consistent state, which general description is insensibly led to bestow on it. But every modification of a society, in any degree lettered, works out for itself a correspondent literature, which bears the stamp of its character, and exhibits all its peculiarities. The writers who soon supplanted the biographers of saints and became for their day the delight of Europe, represented in their romances a picture of chivalry, in which the heroes were purified from their defects, and invested with powers to cope with preternatural beings, or to subdue the most tremendous monsters. These imaginary pictures were applied by admiring posterity to the favorite heroes of a past age. Each generation placed perfect chivalry in the time of their fathers. Fiction was confounded with truth; and at length it came to be thought that the roads of Europe were really covered with wandering redressers of wrong, in some former age better than that in which the believers and admirers had the misfortune to live.

[From the Journal of Health.]

EPIDEMICS.

Epidemics commence and cease at periods corresponding with certain changes of the seasons. The pestilential period varies according to geographical position, and is anticipated or postponed by circumstances. Of the plague in the Levant, Dr Russel has observed, that "the winter puts an end to it at Constantinople; the summer destroys it in Egypt."

But if we refer to the histories of the epidemics of Europe and America, we shall find the greater number of them occurring in the autumnal months. According to Dr Rush, "the yellow fever appeared six different times about the first or middle of August, and declined or ceased about the middle of October, viz. in 1732, 1739, 1745, and 1748, in Charleston; in 1791 in New York; and in 1791, 1793, and 1798 in Philadelphia.

The epidemics which afflicted Gibraltar in 1800, 1804, 1810, 1813, and 1814, prevailed in the autumnal months, and all commenced and ceased at similar periods, or periods nearly similar, there, and in all places which they affected in Spain and Italy. At Malta and at Wallachia, in the northern part of Turkey, in 1813, the plague began, increased, declined, and ceased, at similar periods; the former having police and quarantine establishments of the most perfect kind, and the latter none. The greatest mortality occurred in both places in the months of July, August, and September. And it may be mentioned here, as a remarkable circumstance, concerning the epidemic of Spain in 1804, that in three of the principal towns, Cadiz, Gibraltar, and Alicant, the greatest mortality happened on the same day, viz. the 9th of October.

The epidemics in which the lungs and the throat are more peculiarly affected, are also under the influence of the seasons, and appear almost always in winter and spring. There is, independent of the sensible changes and state of the air a contamination and deterioration of it in epidemics, which subject persons remote from each other to the same kind of disease. We are told that during one of the epidemics of Gibraltar, "the ships in the bay also suffered more or less, which, as they had no communication with the shore, but through the medium of the health office, places the morbid effects of the atmosphere in a strong point of view; while those in Algesiras bay entirely escaped."

The same thing happened with respect to the crews of the British men of war, lying before Cadiz, in the fever of 1764, described by Dr Lind. In both instances the disease was milder, than on shore.

The Partridge of twenty guns, quite healthy, was sent into Gibraltar with despatches at the time of the epidemic. On her return to Lord Exmouth, off Toulon, she had a number of men attacked with fever; which the surgeon, in his Medical Journal, states to be of the same nature as that which prevailed on shore at Gibraltar; that "no communication whatever was held with the place, except by receiving a lightning conductor from the dock-yard, where they were known to be perfectly healthy, and some boxes of money were received on board from a gun brig which had brought them from Cadiz. The brig had no sickness whatever on board."

The attack of epidemics is made with a promptitude and violence proportionate to the predisposing circumstances of the person and the concentration of the morbid cause. In some it is so sudden that they fall, as if struck by lightning, and are carried off as if they had swallowed the most violent poison; in others, the cause is accumulating a long time, and the system is partially habituated to its presence.

Strangers to a climate, other things being equal, are universally allowed to be more liable to the epidemic diseases which occur in it, than natives, or persons who have long resided there. Not only does this law apply to Europeans visiting the East and West Indies, but to the inhabitants of the country who visit the city, whether they come from the interior to Constantinople, to sicken with the plague or from the country around Paris or London, to be subjected to a kind of epidemic influence unfelt by the citizens.

The aged and infirm, and women and children, are less liable to epidemic diseases than the young, the vigorous, and robust part of the community.

In the countries subject to epidemical diseases, the progress of the vitiated atmosphere is often in an ascertained direction. The fever, which in 1809, 1810, and 1811, afflicted the districts adjacent to the Pylney mountains in the East Indies, travelled with a certain degree of regularity in one quarter from north to south, and in another quarter from south to north.

Epidemics begin and cease at determinate periods.

They are sometimes checked by heavy rains, or by a change of wind, as from the south to the west and north-west.

Habit blunts the susceptibility of the system to epidemical influence.

Those first attacked most commonly fall victims, not so much owing to the greater malignity of the air, as to their peculiar habit of body, state of mind, and exposure to want and fatigue; hence the poor are always the first sufferers, and sometimes the only ones in epidemical diseases.

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RICHARDSON, LORD & HOLBROOK, Publish and have for sale the following valuable collections of Sacred Music.

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